

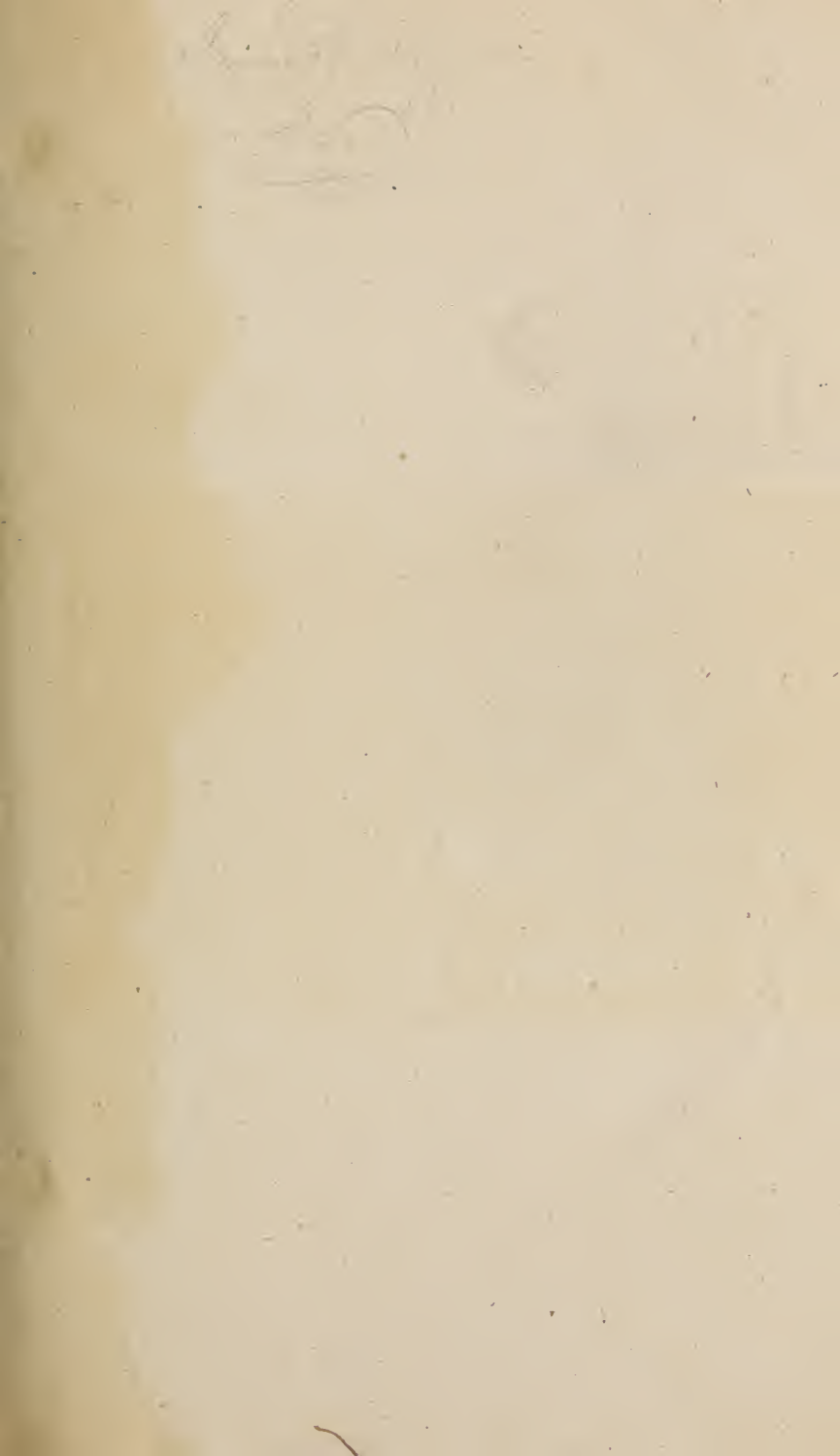
Library of the Theological Seminary,
PRINCETON, N. J.

Division.....*I*.....

Section*7*.....

Shelf.....

Number.....





Digitized by the Internet Archive
in 2015

THE
Jewish Expositor,

AND
FRIEND OF ISRAEL.

APRIL, 1817.

A VINDICATION
OF THE
DOCTRINE OF THE DIVINITY
OF JESUS CHRIST.

ADDRESSSED TO THE JEWS.

[Continued from page 91.]

PART II.

The second part of this treatise is to specify some objections against Christianity, and to answer them.

*Objection 1.**—How can you say that Jesus came to cleanse the children of men from their sins, and to deliver them from hell, when behold, by his very death he increased the sin of the Jews who crucified him? For what greater sin can be conceived than the hanging of God?

Answer.—This objection, by proving too much, proves nothing; for it can be made with equal plausibility against God

himself, thus: How can you say that God has power to cleanse the children of men from their sins, and deliver them from hell, when behold, by his very giving of the law, he increased the sin of those who broke it. The case is exactly the same. If God, by his terrible manifestation on mount Sinai, convinced them of the divinity of his law; the prophecies that preceded the advent of Jesus Christ, were sufficient to convince them of his divinity, as we have shewn at large in the preceding essay. The law of God was not the cause of their sin; neither was Jesus. The sin of the Jews originated in their hearts, it was not *caused* by Christ, for then it would not be *their* sin, though it was exerted in his crucifixion; it cannot therefore, with any propriety, be said that *he* increased the sin of the Jews.

Now as the law of God is holy, just, and good, notwith-

* Most of these questions are to be found in the Hebrew book entitled *Nizahon*.

standing its being in a certain respect the *occasion* of man's sin; (for neither would they covet, if the law had not said, "Thou shalt not covet;" nor would their sin be so great, if it was not in direct opposition to the express law of God,) so Christ may, in some sense, have been the occasion of sin to the Jews, and yet have come to cleanse the children of men from their sins, and with power to deliver them from hell. Nay more, this cleansing and this deliverance were to be brought about by his death; this circumstance doth not indeed diminish the sin of those who put him to death, but exalts the wisdom of God, who knows how to bring the greatest good out of the worst evil, and who can so over-rule the wickedness of devils and men, as to be subservient to his own purposes in providence and redemption. Thus the brethren of Joseph thought little to what incalculable good their unnatural behaviour toward their brother was made the means. This was the observation which Joseph himself made upon the ways of the providence of God to his repenting brethren, (Gen. l. 20.) "As for you, ye thought it evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." When king Saul, in a tyrannical fit, destroyed the fifty priests of Nob, (1 Sam. xxii.) we cannot suppose that he had any other object in view,

than that of gratifying his own personal revenge, but at the same time, he was only fulfilling the curse God had denounced against Eli's posterity. (1 Sam. ii. 30—34.) So likewise they that dwelt at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which were read every sabbath-day, they fulfilled them in condemning him. They little knew, that when they were mocking the crucified Jesus in those cruel words: (Mat. xxvii. 43.) "He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God," they little knew, I say, that by this they pointed him out as the true Messiah, who was the subject of David's prophecy, (Ps. xxii. 8.)

Old objections may be revived and dressed up anew, but they are the same objections still. We find that, in the twelfth century of the Christian æra, Abelard, a learned Frenchman, started the same question. "Strange," says he, "that God should be reconciled to men by the death of his son, which ought to have incensed him the more against them." "As if in one, and the same transaction," answered St. Bernard, "the iniquity of wicked men might not displease, and the piety of the sufferer please God." What, says he, can expiate the guilt of the murder of Christ, if nothing less than that murder could expiate the sin of Adam? We answer briefly, *that very blood which*

they shed, and the intercession of him whom they slew. Not simply the death, but the voluntary obedience unto death of the Redeemer was well pleasing to God. And because this precious death, which was to be spontaneously undergone, could only take place through the sin of men, (he not delighted indeed with their wickedness, but taking occasion from it to execute the purposes of his own benevolence,) by death conquered death. See Milner's Church Hist. vol. iii.

The death of Christ, brought about by the sin of men, is the very thing which points out the manner in which he was to cleanse the children of men from their sins, and to deliver them from hell. 1. It was *not* to be done by a violent, involuntary restraint laid on the corruption of man, seeing he did not restrain them from crucifying him; that would have been to destroy the moral constitution of man, which was none of Christ's objects in coming into this world. 2. It *was* to be effected by his death. Thus the light of prophecy teaches us. How plainly and fully does the prophet Isaiah describe the manner and circumstances, the nature and end of the sufferings and sacrifice of Christ, in the fifty-third chapter of his prophecy. There is scarce a chapter in the Christian accounts themselves which is more full on the subject.

The death of Christ answered fully those two grand

ends, without which it was impossible that men could be cleansed from sin and delivered from hell. First, it made sufficient expiation, atonement, and satisfaction to the justice of God, by paying the penalty absolutely due to the breach of his law, thus purchasing a free and full remission of sins; and then the blood which Christ shed, was to prove a means to deliver those who believe on him for salvation, from the prevailing power of sin, that sin might not have the sway in their hearts as formerly. Such then was the grand object of Christ's coming, and such the manner in which it was fulfilled. Some of those whose sin was increased by slaying him, might be the very first subjects of this cleansing from sin, of this deliverance from hell, by the benefit of Christ's blood; and we have the more reason to suppose this, as he denied them not the benefit of his dying prayer: "Father, forgive them, for they know not what they do."

Objection 2.—It is written in the book of Matthew, (v. 17.) "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil;" and it is written in the law of Moses, (Lev. xii. 3.) "And in the eighth day the flesh of his foreskin shall be circumcised;" and it is written, (Deut. xii. 32.) "What things soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." If this be the case it is disco-

vered, that he (Jesus) has destroyed the law of Moses.

Answer.—The law of Moses consists of two great parts; the one is local, political, typical and ceremonial; the other is moral and universal. The former part was never meant to be perpetual or permanent, and its very nature supposes change and abrogation. The laws, for instance, enacted for the management of the tabernacle in its journeys through the wilderness, could find no place, when, instead of a moveable tabernacle, a temple was reared up in Jerusalem. Hence we find that David, a man who certainly paid the greatest deference to the authority of the law of God, makes no hesitation to repeal those laws of Moses which appointed and marked out the several employments of the Levites, (Numb. iii. and iv.) Thus we find, (1 Chron. xxiii. 26.) that the Levites should no more carry the tabernacle, nor any vessels of it for the service thereof. David moreover assigned unto them a new office, viz. that of playing on instruments, (see *ibid.* v. 5.) so that in this sense he both added to and diminished from the law. Besides, many of the Jewish doctors allow, that in the times of Messiah several ceremonial institutions, as, the celebration of the appointed feasts, &c. should be abrogated.

Now circumcision belongs to this part of the law. It was instituted as a seal of God's covenant with his people under

the Old Testament, and was a most impressive representation, of the spiritual circumcision of the heart, or true conversion to God, as appears from Deut. xxx. 6. and many other places. But we have in sacred scripture a promise, that God would, in time, establish a *New Covenant*, (which expression only argues a partial abolishment of the *Old*,) of which not circumcision the type, but the antitype, viz. the writing of his law in the heart of his people, should be the seal. See Jer. xxxi. 31—34.

Christ was the great reality shadowed forth by those various ceremonies and sacrifices under the old covenant. Therefore, the antitype being come, there was no more occasion for the typical representations of it: just as the moon and stars hide their borrowed light when the glorious sun appears, or as the shadow is behind us when we look to the sun.

The other part of the law is moral and universal. This is permanent by its nature; it is eternal and unchangeable like God himself. Its date begins not with that great manifestation of it on Mount Sinai; but it was from eternity; for what are the moral attributes of the deity but the moral law exemplified to its very utmost perfection in a boundless infinite extent? This law is written in nature, and was engraven on Adam's soul, when it came out of the hand of its Maker; and though now marred by his fall, yet is not so defaced that its vestiges

should be undiscoverable. This law then it was which Christ came to fulfil. Read the chapter in the New Testament (Matt. v.) from whence your passage is taken, and you will find the view Christ had of the extent and spirituality of the law. In his eyes a covetous desire is theft, a malignant thought murder, a lustful look adultery. Read his life, and you will see this law, thus explained, gloriously exemplified. And all those who profess themselves followers of Christ's religion, are by this their profession under all the obligations of their spiritualized law.

When the modern enemies of Christ accuse him of having broken the law of Moses, what do they but reiterate the ridiculous and groundless reproaches that his enemies made of old. "This man is not of God," because he cures a blind man on the sabbath day, converses with publicans and sinners, &c. &c. This man's religion is impious and false, because his disciples eat with unwashen hands, because they pluck ears of corn on the sabbath day, eat swine's flesh, circumcise not their children, and so on. Are these then the things which characterise the man that keeps the law of God? at least they make no constituent part in David's description of a righteous man, Ps. xv. nor in that of Ezekiel, chap. xviii. 5—9.

Objection 3.—If he were God, wherefore did he call himself the Son of man? And

do we not find in many passages that the law warns us not to liken him to the son of man? so it is written: (Numb. xxiii. 19.) "God is not man that he should lie, nor the son of man that he should repent." And again David says: (Ps. cxviii. 8, 9.) "Trust not in princes, in the sons of men." And again it is written: (Jer. xvii. 5.) "Cursed is the man who trusteth in man." Now all these passages were applicable to Jesus, who is called the Son of man.

Answer.—As to the first part of the objection, it cannot be denied that Christ called himself the Son of man, and that very frequently. But this very appellation, which he gave to himself, argues in some measure his professing himself to be the Son of God. For if he was a mere man like others, what occasion was there for his pointing himself out so often as *the* Son of man. There was nothing extraordinary in that. But by this expression Christ, in fact, referred to the divine nature, as being united with *the Son of man*.

Christ, in the course of his ministry, repeatedly alluded to that very remarkable passage of Isaiah, vi. 9, 10.) "Hear ye indeed, but understand not; and see ye indeed, but perceive not," &c. (collate Deut. xxix. 4.) Now we may observe, in the dealings of God with his rational creatures, a certain universal method running through them all, and it is this: He condescends to express to them

his mind and will, in language that is within the reach of their capacities. But, then, these capacities man ought to exert in attending to, and apprehending the word of God. If he fails to do this, the truth is as effectually withheld from him, as if he had never read it. This is what is meant in the forecited passage of Isaiah. Now in the same way Christ acted. He called himself the Son of man: this appellation, used by himself, together with the miracles he did, would naturally have a tendency to attract the attention and open the eyes of those few whose heart God had touched, and at the same time would punish the thoughtless, by leaving them in their thoughtlessness. Thus far *why* Jesus Christ called himself so often the Son of man. On the other hand, his openly professing himself to be the Son of God had opposite effects in different persons. It caused the man cured from his blindness to worship him as such; it caused the Jews to stone him, and the council of the Jews to condemn him as a blasphemer. The one accepted the truth in the love of it; the others made it a palliative for their malice.

We come now to consider the other part of the objection. Though the passages alluded to do not so much conclude that God has no similitude to the Son of man, as that his character is different from man's character; yet it is certainly true, that the great Jehovah, whom the heaven of heavens cannot

contain, is not to be compared to the frail mortal form of man, (Is. xlv. 8.) "To whom will ye liken me, and make me equal, and compare me, that we may be like?" But is there not ground from sacred scripture to assert, that there is an analogy between the *spiritual part* of man, i. e. his soul, and the divine being? The soul of man was originally created after God's image and likeness, as we learn from Gen. i. 26, 27. Hence it is capable of union with the Divine Being, for God promises to dwell in it. (Is. lvii. 15.) And therefore, when we believe, on the authority of the New Testament, that the Divine Being found good to assume human nature, and so indissolubly to unite to itself the soul of the man Jesus that he was at the same time perfect God and perfect man, we do not assert a thing which is any way contradictory to the tenour and declarations of the Old Testament.

Christians do not put their trust in Christ as he is man, but as he is God; nor was that part of Christ which was visible to those about him the similitude of God, but that of man. The attributes given to the sons of men in the passages alluded to, as untruth, instability, &c. cannot be applicable to him who could challenge his enemies to convince him of sin, who certainly did not want *willingness* to obey such a challenge, had they been furnished with *facts*.

Objection 4.—It is written in Isaiah, (lxi. 17.) (those) “eating swine’s flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord;” a declaration that swine’s flesh should never be allowed.

Answer.—The inference is not just. For from the context it appears, that in these persons the eating of swine’s flesh was connected with several idolatrous rites, in which, as is well known, that animal was used for sacrifice; so that the action was wicked not so much simply in itself, as from its connection with idolatry.* A truly moral law cannot be dispensed with by any possible concurrence of circumstances: but can the same be said of this prohibition. Suppose an Israelite to be put into the alternative, either to die with hunger or to eat swine’s flesh, can we imagine this prohibition binding on him, and would he be criminal in the sight of God because he saved his life with pork.

Those innumerable texts, in the Mosaic ritual, by which a person, an animal, or any thing, was pronounced clean or unclean, were so many emblematical representations of spiritual purity or impurity; and accordingly the divine founder of Christianity says, (Matt. xv.

11, 19.) “Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man.”

Objection 5.—Why do you fast upon the sixth day upon which he was hanged? According to your own accounts, viz. that by his hanging and chastisement you are delivered from hell, you ought to have made that day, a day of celebration, festivity, and mirth.

Answer.—Though it is not the part of a protestant to defend an institution of the church of Rome, (and especially if it be one of those which the reformers have rejected as not founded upon the declarations of the New Testament scriptures) yet we take notice of this objection for the sole purpose of shewing how our antagonists make it their express business *to object* and *to find fault*. The fair and candid inquirer after truth will start no objection but that which he has in vain endeavoured to answer to himself; much less will he *create* difficulties and obstacles to keep him from the object he pursues—truth.

It is indeed to be wished that none of the numerous other institutions of the church of Rome were more subject to blame than this, viz. the fast of Friday. For though the protestants have in a great measure laid aside the outward expression, yet

* ————Sus
Quam pius Æneas tibi enim, tibi,
maxima Juno,
Mactat sacra ferens. ————
Stabant, et cæsâ jungebant foedera
porcâ.

Virgil.

have they by no means laid aside the principle that certainly gave birth to this institution, which is *sorrow for sin*. Christ, according to our accounts, and according to our belief too, delivered us from hell by his sufferings and death. But what was it subjected us to hell? What made such a deliverance, such a redemption-price necessary? I answer, the sins of mankind, and therefore, ours among the rest. Now while we gratefully acknowledge our infinite obligations to Christ for having delivered us from the dreadful consequences of sin, and while we rejoice in our deliverance, a self abasing, mournful sense of our sins is by no means inconsistent, nay, is necessarily allied with this our gratitude and joy. Hence, after several great and glorious promises made to the people of God, we find such humbling words as these, "Ye shall remember your own evil ways, and shall loathe yourselves in your own sight." (see Ezek. vi. 9; *ibid.* xx. 43; *ibid.* xxxvi. 31. See also Jer. xxxi. 9; Zech. xii. 10.) If God in his mercy will no more remember our sins for condemnation, are we therefore to forget them?

And then, what is still more to our point, how will our Jewish opponent account for that command given in the law of Moses, (Lev. xxiii.) of *fasting on the day of atonement*? when, according to his notion about the matter, festivity and joy would have better expressed

the gratitude of the Israelite, for such a great benefit as atonement for sin.

What we may collect from Christ's own words with respect to the subject of fasting, or external abstinence, in general is this: that though it is *not* the duty of his followers to fast, (that being an institution belonging to the ceremonial part of the law, which Christ dispensed his disciples from) yet it is an exercise advisable, useful, and in one certain respect necessary; see Matt. vi. 16; *ibid.* ix. 15; *ibid.* xvii. 21.*

After all, the present objection attaches not upon Christianity, that is to say, the religion of Christ, which forms the only point we contend for; but it attaches upon a mere custom of certain Christians. Now though the whole system of the outward ceremonies and usages in the Christian church were erroneous, yet as long as the *New Testament*, that is, the Gospel of Christ, cannot be proved to be false, (which we may defy a whole world of philosophising infidels to do) so long nothing is detracted either from the veracity or from the excellency of the religion of Christ, and the unbeliever remains without excuse.

Objection 6.—What did Jesus more than all the rest of holy men? For Enoch and Elijah ascended on high; and Moses turned the water into

* For a description of a true fast, I would refer to Is. lviii. 6, 7; thus sacrifice is spiritualized, Ps. l. 14. 23; and li. 19.

blood; sweetened the bitter waters (of the wilderness;) conducted Israel through the midst of the sea. Elisha filled many vessels with one cruse of oil; healed Naaman of his leprosy, and brought to life two dead men; and yet for all this we do not believe they were gods, but only righteous men.

Answer.—The same reason that induces us to believe that these were righteous men, induces us to admit that Christ was the Son of God. We do not allege his miracles as *direct* proofs of his divinity, but as he himself did, as proofs of his divine mission. God cannot stamp his own seal upon the face of a lie, and this he did if Jesus Christ is not the Son of God. If we believe those holy men to have spoken the truth because their words were accompanied with miracles, why should we deny the same credit to Christ, when he supported his pretensions with the same irrefragable evidence? Had he barely asserted himself to be the Son of God, without producing as it were his divine documents, he might have been justly suspected of imposture; but by such a great variety of miracles as he effected, he put the truth of his pretensions out of all doubt.

“Consider by what train of reasoning, miracles come to be proofs in any case. A miracle of itself proves nothing, unless this only, that there is a cause equal to the producing the effect we see. Suppose you should see a man raise

one from the dead, and he should go away and say nothing to you, you would not find that any fact, or any proposition, was proved or disproved by this miracle. But should he declare to you, in the name of him, by whose power the miracle was wrought, that image-worship was unlawful, you would then be possessed of a proof against image-worship. But how? Not because the miracle proves any thing, as to the point itself; *but because the man's declaration is authorized by him who wrought the miracle in confirmation of his doctrine.* And therefore miracles are directly a proof of the authority of persons, and not of the truth of things.” So far I have extracted out of *The Trial of the Witnesses of Christ's Resurrection*. The application of this argument to the present case is easily made.

Those righteous men, Moses, Elijah, and Elisha, would have been deprived of their power of working miracles, as soon as ever they would have turned it to their own private advantage, or set themselves up as more than what they actually were. Now can we for a moment suppose, that Christ would have been allowed the power of working miracles, while there was such a lie in his right hand, without the blasphemous intimation that God had a hand in the monstrous imposition? Or are there any at this time who resort to the old evasion, (Matt. xii. 24.) “This fellow doth not cast out devils, but by

Beelzebub the prince of the devils?" We need not seek for a more satisfactory answer than that which Christ gives for himself; "If Satan cast out Satan, he is divided against himself, how shall then his kingdom stand?"—There never was an objection which more plainly shewed an obstinate resolution to reject all possible evidence, nor was there ever an answer more fraught with wisdom and proof and truth; by this there is likewise obviated another evasion, that might be made from the case of Balaam, who was a very wicked man, and yet had the power of prophesying by the Spirit of God. We answer, that he prophesied, but it was by constraint; for had he been allowed to act according to his own will, he would have cursed the people of God, instead of blessing them: from hence we infer, that God may endow a wicked man with miraculous and supernatural powers to forward God's own determinate purpose, but can we suppose that he will lend his power to him who goes about to wrest his majesty from him, as Jesus certainly did, if it was not true that he was the Son of God?

Further, we do not find that any of those holy men in the Old Testament performed their miracles in such an authoritative way as Christ did at different times. The words of Christ, "I will," which cured a leper from his leprosy, and at another time, "Peace, be still," which calmed a furious

tempest on the sea, could not but proceed from the mouth of him, who at the creation said, "Let there be light! and there was light."

Lastly, though we find that some of the Old Testament saints were translated from earth to heaven, and that others were enabled to raise up dead men to life again, yet there is no instance of one having raised up *himself* from the grave, as Christ did; by his resurrection, which even his enemies could not deny, Christ crowned all his work; and triumphed not only over the grave, but also over all the oppositions of the enemies of his religion. With his resurrection stands his divinity; upon this rock his church is built, and the gates of hell shall not prevail against it.

Objection 7.—According to your own accounts, you affirm that he was the Son of God. Truly we find, in many places, that Israel are called children to God, as it is said, (Deut. xiv. 1.) "Ye are children to Jehovah." If this be the case, he does not affirm that he was God, any more than that all Israel are gods.

Answer.—As you refer us to our own accounts, we would point out to you a passage in those accounts which establish a vast distinction between the sonship of Christ, and that of all true Israelites: it is the following; (John i. 10—14.) "He (the word, or the true light, which is Christ,) was in the world, and the world was made

by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become *the sons of God*, even to them that believed on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, *and we beheld his glory, the glory as of the ONLY BEGOTTEN OF THE FATHER*, full of grace and truth." In this passage the Christian is taught, that Jesus Christ is the Son of God, by an eternal, ineffable generation, while all those who receive Christ, are made the sons of God by adoption, through Christ's power and interposition.

Now we may observe what sort of objection the present must be, when Christ himself adduces a similar passage of the Old Testament, to the very support of his pretensions. (John x. 34—36.) "Jesus answered them, (the Jews,) Is it not written in your law, (Ps. lxxxii. 6, Exod. xxii. 8.) I said ye are gods? If he called them gods, unto whom the word of God came, (and the scripture cannot be broken,) say ye of him whom the Father has sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?" We do not find that the Jews answered this argument otherwise than by violence, the proper method of

the powerful when baffled by reason.

And why did not the Jews understand the appellation in this large and general sense proposed in the question? It is in vain to answer, that the ignorant multitude cannot be supposed to be acquainted with scripture language; for this evasion holds not as to the conduct of the Sanhedrin, who could not but remember that the name of "the first-born of God," is given to Israel, (Exod. iv. 22.) and to Ephraim, (Jer. xxxi. 20.) Or why did not Christ set them in the right when they mistook his meaning, and by this means save his life? From these circumstances, therefore, it appears what Christ meant when he called himself the Son of God, and what the Jews understood him to mean thereby.

But further, the doctrine of the divinity of Christ is not inferred by Christians from this single expression, viz. Son of God, either in the Old or New Testament: (though as it is always and *emphatically*, and frequently with some *epithet* or other, this alone would be sufficient to make a distinction,) but Christ's divinity being proved from other arguments, the sense in which this phrase must be taken, when applied to the person of Christ, is ascertained and established. Messiah is described in the Old Testament, by all the names and epithets of God himself, as we have shewn above, none of which may be attributed to a mere creature, for God has

declared that he will not give his glory to another.

To be continued.

LETTER FROM "ONE OF THE SECOND TRIBE."

To the Editors of the Jewish Expositor.

No. III.

Gentlemen,

FROM the first moment that I was enabled to receive the Lord Jesus Christ as my Saviour and Redeemer, I have delighted in tracing in your Scriptures the explanations given of the Mosaic Law. I believe your Scriptures to be as truly given by inspiration of God, as the writings of Moses: and therefore I shall, without hesitation, speak of the New Testament as of equal authority with the Old, and place the apostles precisely on a par with Moses and the prophets. This you Christians invariably do; and I think you are fully justified in so doing: and therefore I shall in this follow your example. And I mention my purpose now, in order that I may cut off all those circumlocutions and apologies, which I must otherwise be compelled to introduce. I study brevity; and brevity will best suit the nature of your Publication. If your readers will bear in mind this avowed purpose of mine, they will look for no further apologies for citations from the New Testament from a son of Abraham.

In order to a judicious exposition of the types, it is neces-

sary we should have certain canons of interpretation, to which we should adhere: for without them, we may wander into the regions of fancy, and cast an obscurity over those scriptures which we undertake to explain. Now in the Old Testament, Christ and his church, together with the whole work of salvation, whether as wrought by him, or as enjoyed by them, were the subjects of typical exhibition. Sometimes the type pointed more immediately at one part of the subject, and sometimes at another; and sometimes it applied to different parts at the same time. The tabernacle, for instance, certainly represented Christ, "in whom dwelt all the fullness of the Godhead bodily:" and it represented the church also, in which God's presence is more especially manifested, and his service more eminently performed. The types being expressly instituted for the purpose of prefiguring spiritual things, have a determinate meaning in their minutest particulars: and it is highly probable that they have always a two-fold accomplishment, one in Christ, and the other in the church. For instance: every sacrifice undoubtedly directs our views to Christ: yet we ourselves also, together with our services, are frequently represented as sacrifices acceptable to him: which shews, that the sacrifices have a further reference to us also. But here it is of great importance that we distinguish between

those expressions of the New Testament which are merely metaphorical, and those which are direct applications of the types. The apostle Paul, speaking of the probability of his own martyrdom in the cause of Christ, says, "If I be *offered* upon the sacrifice and service of your faith, I joy and rejoice with you all." Here he alludes to the drink-offerings, which were always *poured out* upon the sacrifices; and intimates, that he was willing to have his blood *poured out* in like manner for the church's good. This, *as a metaphor*, is beautiful: but, if we were to make the sacrifices *typical* of faith, and the drink-offerings *typical* of martyrdom, and from thence proceed to *explain the whole type in like manner*, we should bring the whole into contempt. The rule, then, that I would lay down, is this; to follow strictly the apostolic explanations as far as we have them; and, where we have them not, to proceed with extreme caution; adhering rigidly to the analogy of faith, and standing as remote as possible from any thing that may appear fanciful, or give occasion to cavillers to discard typical expositions altogether.

The foregoing observations are particularly applicable to the subject, which, as contained in the second chapter of Leviticus, next calls for our attention, namely, the *meat-offering*. We apprehend that the meat-offering *might* be applied in every

particular both to Christ and his church: but in some instances the application would appear forced; and therefore we think it better to omit some things, which may possibly belong to the subject, than to obscure the whole by any thing of a doubtful nature. Besides, there are in this type such a multitude of particulars, that we should occupy too much space in your miscellany, if we were to attempt to speak of them in the most comprehensive view: we shall therefore confine ourselves to such observations as will commend themselves to the judgment of your readers, without perplexing them by too great a diversity on the one hand, or by any thing fanciful or doubtful on the other: that we may prosecute the subject in a way easy to be understood, we shall distinguish the meat-offering by its great leading feature, and consider it in that view only. The *burnt-offering* typified exclusively the atonement of Christ: the *meat-offering* typified our sanctification by the Spirit.

The first thing to be noticed is, "THE FINE FLOUR." Whatever we see burnt upon the brazen Altar, we may be sure was typical of the atonement of Christ: whether it were the flesh of beasts, or the fruits of the earth, there was no difference in this respect: it equally typified his sacrifice. This appears not only from the meat-offering being frequently mentioned with the

burnt-offering in this very view,* but from its being expressly referred to as a means of expiating moral guilt.† It is on this account that we number it among the *propitiatory* sacrifices, notwithstanding its use in other respects was widely different. There is indeed, in the mode of treating this fine flour, something well suited to shadow forth the sufferings of Christ: it was *baked* (in a pan or oven) or *fried*, and, when formed into a cake, was *broken* and *burnt* upon the altar. Who can contemplate this, and not see in it the temptations, the conflicts, the agonies of Messiah? We cannot but recognize in these things HIM, "who was wounded for our transgressions and bruised for our iniquities;" who himself tells us, that "he was the true bread, of which whosoever ate should live for ever."

In the close of the chapter we are told, that, notwithstanding the first-fruits, *when offered as the first-fruits*, might not be burnt upon the altar, yet, *if offered as a meat-offering*, they would be accepted; and that in that case the ears must be dried by the fire, and the corn be beaten out, to be used instead of flour. The mystery in either case was the same: the excellency of Christ was marked in the quality of the

corn, and his sufferings in the disposal of it.

"THE OIL" is next to be noticed. Though the sacrifice of Christ is the foundation of all our hope, yet it will not avail for our final acceptance with God, unless we be "renewed in the spirit of our mind," and be rendered "meet for the heavenly inheritance." But to effect this, is, as both the Old and New Testament inform us, the work of the Holy Spirit, by whose gracious operations alone we can "mortify the deeds of the body," and attain the divine image on our souls. Hence, in approaching God with their meat-offering, they were to mingle oil with the flour, or to anoint it with oil, after having previously made it into a cake. We do not deny but that this part of the ordinance might represent, in some respects, the endowments of Christ, who was anointed to his work, and fitted for it by a superabundant measure of the Holy Ghost: but, as it seems designed more particularly to mark the sanctification of our souls, we the rather confine it to that sense. And in this we have the sanction of two inspired persons, a prophet and an apostle, both of whom refer to the *mincha* as expressive of this very idea. Isaiah, speaking of the conversion of the Gentiles in the latter day, says, "Men shall bring them for an offering (*a mincha*) unto the Lord, as the children of Israel bring an offering (*a mincha*) in a clean

* See Ps. xl. 6—8. and Heb. x. 5—8.

† 1 Sam. iii. 14, and xxvi. 19. The *mincha* is the offering spoken of in both these places.

vessel into the house of the Lord."* And Paul, speaking of that event as actually fulfilled under his ministry, goes yet further into the explanation of it, and says, "that the sanctification of their souls by the Holy Ghost corresponded with the unction wherewith that offering was anointed: "I am, (says he,) the minister of Jesus Christ to the Gentiles, that the *offering up* of the Gentiles might be acceptable, *being sanctified by the Holy Ghost.*"

Here then we are warranted in saying, that all that would find acceptance with God, must "have an unction from the Holy One, even that anointing that shall abide with them and teach them all things." We should be "filled with the Spirit," and "live, and walk under" his gracious influences.

In a subsequent part of this chapter there is an especial command to add to this, and indeed to every sacrifice, a portion of "SALT."

Here we have no difficulty; for the very terms in which the command is given, sufficiently mark its importance: "Thou shalt not suffer the *salt of the covenant of thy God* to be lacking from thy meat-offering." Had salt been mentioned alone, we might have doubted what meaning to affix to it; but, being annexed to the covenant of God, we do not hesitate to explain it as designating the *perpetuity of that covenant*. It

is the property of salt to keep things from corruption: and the scriptures frequently apply it to the covenant, in order to intimate its unchangeable nature and duration.† In this view of it, we are at no loss to account for the extreme energy with which the command is given, or the injunction to use salt in *every* sacrifice: for we cannot hope for pardon through the sacrifice of Christ, nor for sanctification by the Spirit, but according to the tenor of the everlasting covenant. Nay, neither the one nor the other of these, nor both together, would have availed for our salvation, if God had not *covenanted* with his Son to accept his sacrifice for us, and to accept us also as renewed and sanctified by his Spirit. We must never, therefore, approach our God, without having a distinct reference to that covenant, as the ground and measure, the pledge and earnest, of all the blessings that we hope for. Even Christ himself owed his exaltation to glory to this covenant: it was "through the blood of the *everlasting covenant* that his God and Father brought him up again from the dead."‡ And it is because "that covenant is ordered in all things and sure," that we can look up with confidence for all the blessings both of grace and glory.

Together with these things

* Isa. lxvi. 20.

+ Num. xviii. 19. 2 Chron. xiii. 5.

‡ Heb. xiii. 20.

that are enjoined, we find some expressly prohibited: there must be "NO LEAVEN NOR HONEY."

Leaven, according to Christ's own explanation of it, was considered as an emblem of corruption either in doctrine or in principle: and honey seems to have denoted sensuality. Now these were forbidden to be blended with the meat-offering. There were occasions, as we shall see hereafter, whereon they might be offered; but in this offering not the smallest measure of them were to be mixed. This certainly intimated, that, when we come before God for mercy, we must harbour no sin in our hearts. We must put away evil of every kind, and offer him only "the *unleavened* bread of sincerity and truth." The retaining a "right hand or a right eye" contrary to his commands, will be as effectual a bar to our acceptance with God, as the indulgence of the grossest lusts. If we would obtain favour in his sight, we must be "Israelites indeed, and without guile."

There was, however, one thing more to be added to this offering, namely, "FRANKINCENSE."

The direction respecting this was singularly precise and strong. This was not to be mixed with the offering, or strewed upon it, but to be put on one part of it; that, while a small portion only of the other materials was put upon

the altar, *the whole of this* was to be consumed by fire.* Shall we say, that this was enjoined, because, being unfit for food, it was not to be kept for mere gratification to the priests, lest it should be brought into contempt? This by no means accounts sufficiently for the strictness of the injunction. We doubt not but that its meaning was of peculiar importance: that it was intended to intimate "the delight" which God takes in the services of his upright worshippers, of those especially who come to him under the influences of his Spirit, trusting in the Saviour's merits, and in the blood of the everlasting covenant. Yes, their every prayer, their every tear, their every sigh and groan, comes up with acceptance before him, and is to him "an odour of a sweet smell," a "sacrifice pleasing and acceptable to him through Jesus Christ." As the sacrifice of Christ himself was most pleasing unto God, so are the services of all his people for Christ's sake.

There is yet one thing more which we must notice, namely, that a part only of this offering was burnt, and that "THE REMNANT" was given to the priests.

The handful which was burnt upon the altar, is repeatedly called "a memorial:" and it was justly called so, especially by those who had an insight

* Ver. 2. 16. "*all, all.*"

into the nature of the offering which they presented: for it was a memorial of *God's covenant-engagements*, and of *their affiance in them*. Such also is, in fact, every prayer which we present to God: we remind God (so to speak) of his promises made to us in his word; and we plead them as the grounds of our hope, and the measure of our expectations.

"The remnant was given to Aaron and his sons." This, to the *Israelites of that day* would intimate, that all who would obtain salvation for themselves, must at the same time be active in upholding the interests of religion, and promoting the glory of their God. *To us of the present day*, it unfolds a deeper mystery: the New Testament informs us, that all believers are now "made priests unto God." Since the vail of the temple was rent in twain, there is a way, "a new and living way, opened for *all* into the holy of holies;" and all of us, as a "kingdom of priests," have free and continual "access thither with boldness and with confidence:" and we also have a right to all the provisions of God's house. It is our blessed privilege to feed upon that bread of life, the Lord Jesus, who has emphatically said, "My flesh is *meat* indeed, and my blood is *drink* indeed." We may richly participate all the influences of the Spirit, and claim all the blessings of the everlasting covenant. Indeed, if we feed not on these things, there is no life in us, but "if

we live upon them by faith, then have we eternal life." Behold then, ye Christians, behold also, ye my Jewish brethren, "the remnant" of the offering: Here it is, reserved for *us* in this sacred treasury, the Book of God. Take of it; divide it among yourselves; eat of it; "eat and drink abundantly, O beloved!" eat of it, and live for ever. It is that "feast of fat things," spoken of by the prophet, which all of you are invited to partake of.* Only let not any hidden abomination turn it into a curse. If the bread be received even from the Saviour's hands, and you partake of it with an unsanctified heart, it will only prove an occasion of your more entire bondage to Satan, and your heavier condemnation at the last.† But, if you "draw nigh to God with a true heart, and in full assurance of faith," he "will abundantly bless your provision," and "your soul shall delight itself in fatness."

CUNNINGHAME'S SEVENTH LETTER TO RABBI J. CROOLL.

SIR,

HAVING, in my fifth letter, considered your observations upon Daniel's prophecy of the seventy weeks, and having also proved that these weeks ended at the crucifixion of Jesus of Nazareth, the true Messiah, the next part of your Restoration of Israel which offers itself to

* Is. xxv. 6. † John xiii. 26, 27.

my attention is, the series of reasons by which you have attempted to shew that the Messiah is not yet come.

Your first argument to prove this proposition is, substantially, as follows.* You affirm, that the world is divided into three periods, the first from the creation to the fall; the second from the fall to the Messiah; the third (you say) commences with the coming of the Messiah, and shall continue for ever. The first period was perfect, the second imperfect, the third will restore the first perfection.—You assert, that the second part is to continue six thousand years, and that during this period the world must remain in a corrupt state; and you hence conclude, that the Messiah is not yet come, since his coming could, according to your view, be of no use while the world remains in a state of sin.

Now in this whole argument you take for granted the very point to be proved. We deny that the world is to be renewed at the first coming of the Messiah. From the Hebrew scriptures it is manifest, that the Messiah is to suffer before he reigns; and then he is to ascend up on high, and sit at the right hand of God, until his enemies be made his footstool.

But you ask, of what use would the coming of the Messiah be, during the period that the world is to continue in a corrupt state? To this we an-

swer, that truly his coming is of no use to them that reject him. *But to as many as did receive him, to them he gave power to become the sons of God, even to them that believe on his name.* John i. 12. I will here ask you a question: Of what use was the divine mission of Moses to Korah, Dathan and Abiram, who rebelled against him, and were swallowed up by the earth? † Of what use was the redemption out of Egypt to that generation of the children of Israel, who, by reason of their continued provocations against the Lord, were not counted worthy to see the land of promise? ‡ These examples, taken from the history of your fathers, ought to teach you, Sir, and your brethren, to beware of adding to the guilt of rejecting the Lord Messiah, whose sufferings and death are so clearly predicted in the fifty-third chapter of Isaiah, by rashly and presumptuously asserting, that the Messiah is come in vain. We who have received him can testify, that He has not come in vain; for he hath saved and doth save us from the greatest of all evils, namely, the reigning power of sin. If you will come to him with a penitent and broken heart, we doubt not that you will also experience the blessings of his salvation.

Your next argument to prove that the Messiah is not yet come is as follows.—You assert that the new world will commence

* Restoration of Israel, p. 9—11.

† Num. xvi. 31, 32. ‡ Ibid. xiv. 30.

at the first appearance of the Messiah; the world will be restored to its former glory, a new heaven and a new earth will appear, &c.—Now, Sir, what is all this but a direct unqualified assertion of the point, which ought to be proved and not asserted? We deny that these effects are to be produced at the first coming of the Messiah. We indeed believe and acknowledge, that all this shall be the ultimate consequence of his righteous administration and irresistible power; but we are taught by the Hebrew Scriptures to consider these glorious events as co-temporizing, not with the first, but the second advent of the Lord Messiah. Our reasons for this opinion are as follows. What you mean by the new world, is evidently that dispensation mentioned in the seventh chapter of the book of Daniel, when *the kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.* (Dan. vii. 23.)—Now this dispensation, it must be admitted, takes place at the period when the Son of man comes with the clouds of heaven, as is mentioned in the thirteenth verse of the same chapter. But this coming of the Son of man cannot be the first advent of the Messiah; for the Messiah first comes, when, according to the prophecy of Micah, v. 2, he is born at Bethlehem. He therefore first comes in the form of an helpless infant. But his

coming with the clouds of heaven, is marked by circumstances of power and transcendent glory, which belong not to his infantine state but to his mature and perfect manhood. This advent, therefore, is altogether distinct from his first coming in the form of an infant, and it must mean his return from that state of exaltation at the right hand of God, which is described in the cxth Psalm; *The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.* All his enemies being thus subdued, he returns to receive the kingdom mentioned in the following verse of Daniel, when *all people, nations, and languages, shall serve him.*

It is in my power to confirm the foregoing reasoning by an authority which, I presume, you will feel no inclination to dispute. In the remarks you lately sent me, and which were by your desire inserted in the Jewish Expositor, you expressed it as your own opinion, that the Messiah, as well as Elijah, were born many ages ago, and are ready to appear in this world as soon as they shall be commanded to do it.* But since the Messiah first comes when he is born at Bethlehem, it follows, from what you have yourself admitted, that his first advent is an event long since past.

Your third argument to show that the Messiah is not yet come, is founded upon the view

* Jewish Expositor, Oct. 1816, p. 263.

which you take of the declaration of God in Is. lix. 20, 21. *The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.* Now, Sir, I willingly agree, that this passage relates to the future advent of the Messiah to redeem Israel, and that it consequently remains yet unaccomplished. But I contend, that the coming of the Messiah here mentioned is not his first but his second advent. You will readily admit that the sin of Israel is not taken away, till the destruction of the fourth or Roman monarchy.—But the destruction of the fourth kingdom is marked, as we learn from Dan. vii. 13, by the coming of the Messiah with the clouds of heaven, which I have already shown not to be his first, but his second advent. Therefore, that coming of the Messiah which is mentioned in the passage now under review, and which, as we learn from St. Paul,* (whom you yourself have appealed to) is to take place when all Israel shall be saved, must be his advent with the clouds of heaven at the destruction of the fourth monarchy; and consequently it is not the first, but the second appearance of the Messiah.†

In your fourth argument to

* Rom. xi. 25, 26.

† For the information of such of the Christian readers of the Expositor as may not be conversant with the works of writers on Prophecy I shall state that in placing the national conversion and restoration of Israel at the period of the second advent, I am supported by the authority of Mede, Bishop Horsley and

prove that the Messiah is not yet come, you take for granted, without proof, that the judgments, denounced against Israel in Levit. xxvi. 31—44, are all to be executed before the coming of the Messiah. But on carefully reading the whole prophecy, it will be found, that there is nothing in it which can justify such an inference, as it contains no mention of the Messiah's advent.—It is, however, declared in ver. 40—43, concerning the children of Israel, *If they shall confess their iniquity and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary to me: and that I also have walked contrary unto them, and have brought them into the land of their enemies: if their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember, and I will remember the land.*—From this passage it is evident, that Israel are to remain in captivity until they confess their iniquity and their trespass; but as they are still in captivity, it follows that they have not yet made the above confession.—Now as the later

Mr. Faber.—“The restoration of the Jews will be one of the first things at the season of the second advent. It will be accomplished at the very dawning of that day when the Sun of Righteousness will rise with healing on his wings.”—*Horsley on Psalms*, Ps. xlv. 5.

Jews, under the second temple, were in a great measure free from the sin of idolatry, which had occasioned their former punishment of the seventy years captivity in Babylon; what greater sin have your nation been guilty of, for which they have been led captive more than seventeen hundred years? The Jews readily confess the sin of their fathers in worshipping idols; there must therefore be some trespass which you have not yet confessed; for otherwise you would have been restored in the terms of the foregoing prophecy. What is this great transgression which you have not acknowledged? I put this question to you, Sir, a learned Jew, a master in Israel, and I demand an answer. If you pause and hesitate, I will tell you what this dreadful sin is: and the proof of my accusation shall be taken from the Hebrew scriptures. When the Lord of life and of glory appeared among your fathers, *they denied him, the holy and the just One, and desired a murderer to be granted unto them, and killed the Prince of life.** If you ask a proof of this awful fact, I refer to the fifty-third chapter of Isaiah, as containing in itself, when compared with the life and death of Jesus of Nazareth, complete evidence that He is the Messiah. This, then, is your great national sin yet unrepented of, the guilt of which you Jews of the present generation do take,

as it were, upon your own shoulders, by continuing not only to deny, but even to blaspheme the Lord Jesus. Surely, Sir, it becomes you not to give sleep to your eyes, nor slumber to your eyelids, until you put away from you the guilt which has thus been incurred by your people, by solemn repentance, and by receiving the Lord Jesus Christ as your only Saviour.

Allow me to observe that *קשה לך לבעוט בדרכיך it is hard for thee to kick against the pricks.** Ever since your nation rejected Jesus they have been kicking against the pricks; but have they in this long period ever prospered? You know, Sir, that they have not.—Jesus is the corner-stone rejected by the builders, which is become the head stone of the corner.† Your fathers, by crucifying him, fell upon this stone, but the event justified the prophecy of Jesus; for they were broken, and have never yet been healed.‡

You in the next place endeavour to shew, from a text in the Lamentations of Jeremiah, iv. 21, that the Messiah is not yet come.§ But this passage also, like the one quoted in your last argument, contains nothing with respect to the advent of the Messiah. The words are as follows: *Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass unto thee: thou also shalt*

* Acts iii. 14, 15.

* Acts ix. 5.

† Ps. cxviii. 22. ‡ Luke xx. 18.

§ Restoration of Israel, p. 12.

be drunken, and shalt make thyself naked. The punishment of thine iniquity is accomplished, O daughter of Zion, he will no more carry thee away into captivity: O daughter of Edom, he will discover thy sins.

Now, Sir, I willingly admit that by Edom is here intended Rome, or the Roman empire, the fourth kingdom of Daniel:* and by this prophecy is further confirmed that which I have already stated, namely, that the final destruction of Rome, and the redemption of Israel, are to coincide in point of time, I also agree with you, in your inference from this text, that the sin of Israel is not yet accomplished, and I have given the reason of it above. But when you proceed to argue, that since the sin of Israel is not yet accomplished therefore the Messiah cannot be yet come, I must entirely dissent from you, and demand some proof of this conclusion from the scriptures. The only reason you give for it is by repeating the question you had already asked, and which I have in part answered above. In order to do complete justice to your argument, I shall give it in your own words, which are as follows. "This prophecy was declared more than five hundred years before the coming of Christ. Now tell me, of what use was his coming? He would do no good to Israel; and what can be a clearer proof, than the

present captivity, that the period for the coming of the Messiah was not at that time."

Now, Sir, might not an infidel put a similar question to the Jews, and ask of what use the first covenant given by Moses has been to them, seeing that the ten tribes have for 2400 years, and Judah and Benjamin during more than 1700 years, been deprived of the advantages of that covenant, and cast out of their land? Might not the unbeliever carry the same reasoning further, and maintain, that even the promise of God, given to Abraham, to bestow the land of Canaan upon him and his posterity, is of no benefit to the Jews, since they have for so many centuries been outcasts from that good land, and like Cain, who slew his brother, vagabonds upon the face of the earth?

Were your present controversy with an infidel, and not with a Christian, what reply would you give to such cavils as the above? Doubtless you would say, that God had performed his part of the promise given unto Abraham and of the covenant ratified at mount Sinai: but that on account of their perverse rebellion against the Lord, he had at length cast both branches of his people out of their inheritance. Yet that there are many promises contained in the word of God, that Israel shall hereafter, by true repentance, return to him, and be reinstated in all their lost privileges.

* See Mr. Faber's work on the Conversion and Restoration of Judah and Israel, vol. i. p. 321.

Now, Sir, permit me, a Christian, to return a similar answer to the question which you have asked, as to what use the coming of Christ has been to the Jews? Your wickedness and unbelief as a nation, for which you now bear the name **לֹא-אִמִּי** Lo-ammi, have rendered unavailing to you the coming of the Messiah, in the same manner as they have for 1700 years past rendered null to you the promise given to Abraham, that he and his posterity should have the land of Canaan for a perpetual possession. But we rejoice that your unbelief is not always to continue. In the sure word of prophecy it is predicted, that in the latter days you shall return, and seek the Lord your God and David your king.* Then, Sir, you shall experience, in the pardon of your sins and the purification of your hearts, the incalculable greatness of those benefits, which the Lord Messiah purchased for you by his death upon the cross.

I shall now pass on to that clause in your work which is entitled, "Proof from the Gospel that Christ was not the Messiah." This certainly is a bold undertaking. If I mistake not, Thomas Paine in like manner engaged to prove from the Pentateuch that Moses was an impostor. But what is the proof that you here allude to. You quote the prophecy of Jesus recorded in Matt. xxiv. 2.

and Luke xxi. 24, respecting the approaching destruction of Jerusalem, and you reason from it as follows; "Here Christ gave instruction to his disciples by telling them that Jerusalem must be destroyed, and Israel must fall by the sword and be led captive among all nations. Now here he testifies that he was not the Messiah, for by the coming of the Messiah Israel will be restored, but not go into a fresh captivity." Now, Sir, here is no reasoning or argument whatever; but a simple *petitio principii*, or taking for granted the point to be proved. The advent of the Messiah, which happens at the restoration of Israel, is, as I have already shewn, not his first, but his second coming with the clouds of heaven, at the destruction of the Roman empire; and your assertion cannot certainly disprove the scriptural evidence I have brought forward on this subject.

I do not materially differ from you, in the view you have taken of the meaning of the expression, *the times of the Gentiles*, used by Jesus in the prophecy now under consideration. I believe it to signify, the time allotted for the duration of the four Gentile monarchies, and especially the last part of that time, or the period of *a time, times, and a half*, or 1260 prophetic days, so often mentioned in Daniel and the Apocalypse. At the close of this mysterious period, the destruction of the Roman empire commences, in order to pave the way for the

* Hosea iii. 5.

restoration of Israel and the universal diffusion of the Gospel. From all the signs of the awful period in which we live, I am also led to conclude, for reasons which I have given elsewhere,* that we have actually arrived at the close of the times of the Gentiles, and that the restoration of Israel is nigh at hand, even at the door.

But I ask you, Sir, how it is, that you do not perceive in the foregoing prophecy, uttered by Jesus at least forty years before the destruction of Jerusalem, evidence that he was a true prophet, and consequently the Messiah? For how could Jesus, without the spirit of inspiration, have possessed a knowledge of future events, and an understanding of the yet unaccomplished prophecies of the Old Testament, so very superior to the rest of the Jewish nation at that day? It is evident that *they* did not expect the desolation of Jerusalem. On the contrary, they were full of hopes of the appearance of the Messiah to deliver them from the Roman yoke. Whence then the superior discernment of Jesus, if he was not what he professed himself to be, the true Messiah?

Before I quit this subject of the close of the times of the Gentiles, I shall shortly observe, that I agree with you in the application you have made of the text in Jer. xxv. 28, 29.

* See my dissertations on the Seals and Trumpets of the Apocalypse and the prophetic period of 1260 years.

I believe this passage refers to the unspeakably dreadful judgments that are coming upon the nations inhabiting the territories of the Roman empire. The reason of these awful punishments I conceive to be, their having named the name of Christ and not departed from iniquity. The Jews, as you justly observe, were first in punishment, and the Gentiles shall follow. The Jews were punished for crucifying their Messiah, and the nominally Christian nations shall be punished for crucifying him again, and putting him to open shame.* Thus God will vindicate not only his justice, but his impartiality, in all his dealings with the children of men.

We now live, as I believe, at the precise period so fully described by the Lord Messiah as a time of *distress of nations, with perplexity, the sea and waves roaring; † men's hearts failing them for fear, and for looking after those things which are coming on the earth. ‡* But it is probable that as yet we have only seen the beginning of sorrows.§

* Heb. vi. 6.

† In the symbolical language of prophecy the roaring of the sea and waves denotes popular commotions. Need I point out that this is a time peculiarly distinguished by this circumstance?

‡ Luke xxi. 25, 26.

§ Bishop Horsley, in commentary on Isaiah xviii. says, "That in the latter ages, after a long suspension of the visible interpositions of providence, God, who is at all times directing the events of the world to the accomplishment of his own purposes of wisdom and mercy;

It, however, merits your serious consideration, that Israel shall not be exempted from the awful tribulation which immediately precedes their redemption; nay, it would appear, from Jer. xxx. 7, that they shall partake largely of the general sufferings; and at the period in question, the rebels, mentioned in Ezek. xx. 38, shall doubtless perish. Now, Sir, seeing that I have given abundant proof, from the Hebrew Scriptures, that Jesus of Nazareth is the Messiah, what hope of safety can you cherish, unless you repent and believe on his name? I am, Sir,

Your obedient Servant and
sincere Well-wisher,
WILLIAM CUNINGHAME.

LETTER TO THE EDITORS.

Gentlemen,

HAVING been invited by some very zealous friends of the cause to which your labours are so honourably devoted, to contribute some degree of aid

immediately before the gathering of his elect from the four winds of heaven, will purify his church by such signal judgments, as shall rouse the attention of the whole world, and in the end strike all nations with religious awe. At the closing and most dreadful scene of these judgments, the righteous shall be miraculously delivered. See Dan. xii. 1. Mal. iii. 16—18. iv. 1—3. and many other passages. It appears probable, that some of the most guilty of the enemies of God will at that awful period be destroyed by fire from heaven like Sodom and Gomorrah. See Is. lxvii. 15, 16. Bishop Newton supposes that the city of Rome will be thus destroyed. This is well known to be the opinion of the Jewish writers.

to the promotion of their truly Christian design—the conversion of God’s ancient people to the obedience of faith—I trust you will not think any apology necessary for thus addressing myself to you, and requesting the insertion of this and some future communications on this subject in your valuable Expositor. It is long since I felt a conviction, that it was the duty of Christians to use their utmost exertions for restoring to the fold of Christ the lost sheep of the house of Israel. A beloved parent, many years since added to the spirits of the just made perfect, among the legacies she bequeathed to me her son, was a work which she entitled, “An Address to the Jews:” in which she has at great length entered into the controversy between the Christian and the Jew, and has most convincingly demonstrated, after the manner of that great master of evangelical argument St. Paul, from the sacred writings of the Jews themselves, that “Jesus is indeed the Christ, the Son of the living God.” Having a work of this nature expressly bequeathed to me, it would have been singular had I never felt interested in behalf of that unhappy race; had I never turned that prophetic promise into a petition, “There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.” For many years indeed, the conversion of this once so highly favoured people has been with me a subject of

very frequent consideration : and though I am free to confess, that I never anticipated any great results from the Society some time since established in London for this exclusive purpose, yet it was not because I was unfriendly to their design, but because I could not in many respects approve of the means proposed for effecting it,—a feeling, I believe, very generally entertained, and, perhaps, you will permit me to add, a feeling justified by the event. Having understood, however, from very good authority, that the Society now existing, though retaining the original denomination of “the London Society for promoting Christianity among the Jews,” was in truth substantially a new Society under an old name,—a Society which has no further connection with the former one than as it has nobly discharged the immense pecuniary obligations which that former Society had contracted,—and understanding that it proposed to adopt another line of conduct, and to attain the same end by different means, my reluctance to a co-operation greatly diminished : and though I wish not to be considered as altogether approving every part of the present scheme of operation, yet as there is one part of it of which I most cordially approve, I mean, the continuance of a periodical work exclusively devoted to the Jewish cause, I felt happy in the opportunity this afforded me of contributing my feeble proportion of aid to

this most catholic work, in a way exactly suited to my views and feelings. And I hope, that if through ignorance, prejudice, or any other cause, I am not yet prepared to go the whole length of approving every measure which the conductors of the Society may think it expedient to adopt, you will not decline my co-operation so far as my judgment does approve.

The period of the establishment of your monthly publication I hail as a new era in Christian literature. Till then no field was sacred to the great cause of the conversion of the Jewish nation. The interesting topics of discussion which that subject involves were but seldom touched upon by Christian writers ; or if the Christian world were occasionally reminded of such topics, the papers expressly devoted to this purpose were scattered in various miscellanies, without order or connection, so that the light they afforded was faint and feeble. Your Expositor, by concentrating these scattered rays, will throw a strong, clear and unintermitting light on a subject of powerful interest, but which from its former obscurity was but little considered ; and the Christian public may soon discover to their surprize, that it is a subject of no small compass and extent. For my own part I am fully persuaded, that Jewish and Christian learning will be found mutually to elucidate each other ; and that he who most ably advocates the

cause of Christianity with the Jew, is best qualified to expound to the professed followers of Christ those oracles of Christian truth, the writings of the New Testament. Indeed, the whole of Christian doctrine is so intimately blended with the typical and enigmatic disclosures of truth under the legal economy; the allusions by our Lord and his apostles to that earlier manifestation of the divine mind and will are so frequent; and the controversy we still maintain with Jewish infidels is so repeatedly agitated in various parts of the New Testament; that I apprehend he cannot be said adequately to understand that volume to whom the leading features of this controversy are not familiar: nor can I much wonder, that those who have never felt the curiosity to enter the courts of the Jewish tabernacle, to contemplate its mystical rites and services, should have shewn themselves so ill prepared for rearing the Christian temple.

That the Jews will be converted to the faith of Christ, there are few in the present day who are disposed to deny. And it seems to be the general sentiment of the Christian world, that the period of their conversion is near at hand. The precise time perhaps none are so bold and adventurous as to determine; but by every rational and consistent interpreter of prophecy, it is generally considered, that the day is fast approaching, "when the mys-

tery of God shall be finished," when "he shall have accomplished to scatter the power of the holy people," when "the children of Israel shall return, and seek the Lord their God, and David their king," and when every obstacle to the universal reign of Christ shall be fully and for ever removed. Glorious period! Happy, thrice happy they who shall live to witness its arrival! But should death have numbered us among his victims before the hallelujahs of men and angels shall proclaim, "The Lord God omnipotent reigneth!" still there remains to us the privilege of preparing a highway for the Lord. If it be not given to us to say to the cities of Judah, "Behold your God," we may yet announce to the expectant tribes, "The glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." Nor will this humbler service be forgotten by our gracious master. It may be that our exertions may not be attended with immediate success. The glad tidings we proclaim may be rejected by those to whom we publish them. Few may listen to our proclamation; still fewer may gratefully hasten to obey it. But yet we have performed our duty, and it is enough to know that Christ approves our services. It is enough if he say to us, when discharging us from our laborious office, "Go thou thy way till the end be, for thou shalt rest, and stand in

thy lot at the end of the days." If it be not our delightful task to reap the golden harvest, or to winnow the precious grain; let us be content to scatter abroad the seed, though it be with weeping, assured that the sower and the reaper are equally honourable in the eyes of the great husbandman, and that ere long, both "he that soweth, and he that reapeth, shall rejoice together." Nor ought we ever to forget, that our blessed Master shrunk not from this more arduous, and less inviting part of the labours of the field. For three years this heavenly "Sower went forth to sow" the seed of truth; nor did he faint, because he saw that some seeds fell by the way-side, others on stony ground, others among thorns, and but few on good ground which yielded thirty, sixty and a hundred fold. O what a lesson does this afford to the Christian labourer! If the great Lord and Proprietor of all condescended to perform the preparatory labours of the field, and left to others the more delightful and animating work of reaping and gathering in the harvest; who, and what are we, that we should decline any toils but those of the reaper? Indeed, were we attentively to examine the workings of our minds, when we feel disposed to shrink from any labours for Christ, because of their unpromising appearance, we should find, what perhaps we little suspect, that pride lies at the bottom of all this. We are unwilling to be used as the ex-

perimental proofs of the truth of that saying, "Neither is he that planteth any thing, nor he that watereth, but God that giveth the increase." We cannot, like John, consent that our importance should diminish provided that Christ be but thereby exalted; nor are we, like him, disposed to say, "He must increase, but I must decrease." And yet, if we are not prepared to labour without success, we are not prepared for successful labour. If we cannot sustain disappointments, we have not that temper of mind which can stand the severer trial of prosperous exertion. If the former depress us beyond measure, the latter will elevate us too much; amidst the splendors of success we shall lose sight of the weakness of the instrument, and take to ourselves the glory which we should ascribe to God alone.

It has been objected to exertions on behalf of the conversion of the Jews, that nothing has been already effected which warrants the expectation of successful exertion. It is perhaps enough to reply, True, but have any exertions been made at all commensurate with the acknowledged importance of the cause itself? What right have we to complain of want of fruit, who have neither planted, nor watered? who have neither plowed up the fallow ground, nor cast in the precious seed of heaven? We complain that we cannot exorcise the spirit of Jewish infidelity. But may not our blessed Lord

reprove us in similar language to that addressed to his disciples, "O faithless and perverse generation! how long shall I be with you? how long shall I suffer you?" And should we ask with them, "Why could not we cast him out?" Would he not answer, "Because of your unbelief?" In despairing of the conversion of the Jews, do not Christians limit the power of the Holy One? If they had faith as a grain of mustard seed, surely they might say even to this mountain, Remove, and be thou cast into the sea, and it would obey them. As nothing is too hard for God, so to him who is strong in faith, nothing is impossible. And should the Christian church cease to despair of the conversion of the Jews, she might soon witness this barren and frightful wilderness transformed under her culture into the garden of the Lord. I am, Sir,

A cordial Well-wisher to
your infant undertaking,
C.

Cambridge, March 10, 1817.

LETTER TO THE EDITORS.

Gentlemen,

YOUR readers will be rejoiced, I am sure, to find that the Church Missionary Society, although chiefly intent upon the conversion of Mahomedans and Pagans, does not overlook the Jews. In the admirable "Instructions" delivered to the Rev. W. Jowett, the Society's representative at Malta, we

read as follows:—"The Jews will form a most important object of inquiry. In North Africa, and all round to the seat of their ancient glory, multitudes are scattered among the Mahomedans. No one has hitherto investigated the state of this people." It is afterwards said, on the subject of personally observing the state of countries in the Levant—"The ancient sees of Augustine and of Cyprian,—the Holy Land with the city of Jerusalem—Aleppo and Syria—the lesser Asia with the seven churches—Constantinople and her subjected Greece—in truth, almost the whole sphere of the travels and labours of the apostles, is within a few days' sail. Plans of usefulness may suggest themselves on the spot, which would not occur on the fullest information that could be procured at a distance; or if they did occur, might pass away for want of ready and immediate means of ascertaining the probability of their success. *Jerusalem in particular, seems entitled to personal attention.* Times of great resort should be chosen: as St. Paul *hasted, if it were possible for him to be at Jerusalem the day of Pentecost.* Dr. Buchanan's Journey to Orissa, at the assembling of the pilgrims of Juggernaut, suggested important observations. It would be an interesting subject of inquiry on the spot whether a Bible Society could not be formed at Jerusalem. There all denominations of Christians assemble; and in

some respects, mutual jealousy and enmity are more laid aside than elsewhere."

Should such a visit to the capital of Judea take place, it may be reasonably hoped that it will in some way contribute towards the high object of your excellent Society. This may God mercifully grant! M.

REMARKS ON DANIEL XI. &c.

To the Editors of the Jewish Expositor.

Gentlemen,

Your correspondents W.K.S. and B. have obligingly communicated their thoughts on a passage, (Dan. xi. 36—45,) respecting which I took the liberty of proposing a few questions. Permit me now to offer the following remarks. As an advocate for the production of solid facts instead of conjectures, as the basis of correct reasoning, I must regret that no one of your readers, acquainted with the Koran in the original Arabic, has yet informed us whether any expression may be found in the Koran strictly parallel with the words, "God of forces," in Dan. xi. 38. I have already produced words from a Turkish liturgy which do correspond exactly; namely, Rabbo'l Ma'izza; and have thereby shewn, that Mahomedans adore God as the "God of forces." I still hope that some learned reader of the Expositor will fill up the chasm. What indeed is the chief value of unusual attainments in learning? Not that they throw open avenues

to all the luxuries of science; but that they enable their possessor to illustrate God's holy word. Your respectable correspondent W. K. S. thinks that the verses 21—45 of Dan. xi. are applicable to Antiochus Epiphanes, and he states that "*all* commentators," apply "*the whole* of this passage" to that tyrant. Even if this were the case, I would ask for argument, not authority, in order to be convinced. A reference however to Rev. T. Scott's notes on the passage, in his Family Bible, will at once convince your readers, that *all* commentators do not agree to this interpretation. Sir I. Newton, in fact, does not, Bishop Newton does not, Faber does not, Mede does not. Your respectable correspondent promises to *prove* my interpretation of verse 37 to be erroneous. I have sought for the proof, but cannot find it in any subsequent part of the letter. I beg the favour of W. K. S. or any reader who has doubts upon the subject, to examine the Rev. G. S. Faber's Dissertation on the Prophecies, vol. i. 380—385, of 5th edition.

That learned author has stated strong reasons, I think, why the words "desire of women" should be applied to the great Messiah, to whom Jewish women ardently desired to have the high honour of giving birth. I have no doubt that the 21st verse, and some following verses, allude to Antiochus Epiphanes: but I believe that there is a change of

person at the 36th verse; and consider that verses 36—45 describe Mahomed and his successors; corresponding with Dan. viii. 9—12, and 23—25. I conceive also, that whilst the 7th chapter of Daniel reveals the apostasy in the west, the 8th chapter reveals the Mahomedan tyranny in the east, both co-existing during the 1260 years. The *great object* of the vision, alluded to in Daniel x. xi. and xii. was to make known to the prophet, and through the prophet to the church of God, *what should befall his people (the Jews) in the latter days*; (see Dan. x. 14.) and after a description of the wonderful events that would befall them, we read in the 12th chapter that after “time, times, and an half,” (1260 years,) would be “the end of these wonders.” All these things would then be finished, and God would have “accomplished to scatter the power of the holy people.” Now, surely, *the latter part* of a long regular prophecy respecting events connected with the history of the Jewish people *in the latter days*, must refer to a *latter* rather than an *early* part of their history; that is, to Mahomed and his successors, who prevail from about the 1140th to the 2400th year *after* the prophecy, rather than to Antiochus, who died within so short a time as about 374 years after the prophecy. I think it clear, first from the circumstance that Daniel xi. 36, is the *latter part* of a regular prophecy respecting the Jews in the

latter days; secondly, from a comparison of Daniel xi. 36, with Dan. ix. 27, and St. Luke xxi. 24; I say, I think it clear, that “the indignation of Daniel xi. 36, is God’s indignation against the Jews after the murder of the Messiah. Now, God’s indignation against the Jews will be accomplished when he shall have accomplished to scatter the power of the holy people; for their dispersion is the actual expression of his indignation. But the holy people will cease to be scattered after “time, times, and an half:” or 1260 years, (see Dan. xii. 7.) consequently the indignation will be accomplished after 1260 years. Now as the king, (Dan. xi. 36—45.) will prosper till the indignation be accomplished, it follows that he will prosper till after the 1260 years. I scarcely need add, that Antiochus has not prospered till the end of the 1260 years, but was dead, (for he died in the year 164 before Christ,) above seven hundred years before the 1260 years in all probability even began. Consequently, Antiochus cannot be the king mentioned in verses 36—45, as W. K. S. has affirmed. N.

P. S. Mede has shewn how aptly Dan. xi. 36—45 describes popery in many particulars. Possibly some of your readers may deem it not improbable that the passage has been so worded as to describe the grand features of both the western apostacy and the eastern tyranny. They may consider it to describe

Antichrist, and suppose Antichrist to be an enormous colossal power, setting at the same time one foot on the west, and another on the east. Others may deem the prophecy yet unfulfilled, and relative to the chief of some confederacy, (comprising perhaps Mahomedan and papal influence) against God's people at Armageddon. Either of these hypotheses implies substantially, the explanation I have ventured to submit to be examined, implies, I mean, the application of the passage, ver. 36—45. in part to Mahomed and his successors. I am aware that I may be fairly called upon to point out the resemblance between the wilful king, Dan. xi. 36—45. and Mahomed and his successors. I shall probably feel it my duty to attempt to do this, unless some more competent person should undertake the task.

REMARKS ON AMOS IX. 11, 12.
AND ACTS XV. 15, 16.

To the Editors of the Jewish Expositor.

Gentlemen,

IF the following observations sufficiently accord with the plan of the Jewish Expositor, they are much at your service.

I am, &c.

KIMCHI.

Falmouth, Feb. 20, 1817.

ON comparing the quotations which we meet with in the New Testament, with the present reading of the places in the Old Testament from whence they are quoted, we frequently observe a material difference,

not merely in the words, but in the sense of the passages.

Let us take as an example, the striking passage quoted by St. James from the prophet Amos, Acts xv. 16, 17, "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: *that the residue of men might seek the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.*" Let us recollect that this prophecy was adduced to prove, that the call of the Gentiles was foretold by God. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. *And to this agree the words of the prophets; as it is written, After this I will return, &c.** Now if we turn to this prophecy, in the Old Testament, Amos ix. 11, 12, we shall find that the eleventh verse agrees in substance with the quotation of St. James, but the twelfth differs *most materially*; and so far from proving the call of the Gentiles, it relates to a subject altogether different—the extension of the power of the Jews over the heathens. If we turn to the Hebrew original, we shall find the same essential difference.

לִמְעַן יִרְשׁוּ אֶת שְׂאֵרֵי אֲדָמָה
וְכָל הַגּוֹיִם אֲשֶׁר נִקְרָא שְׁמִי
עֲלֵיהֶם

* Acts xv. 14—16.

“That they may possess (or inherit) the remnant of Edom, and all the nations on whom my name is called.” We cannot for a moment suppose that St. James would have alleged a prophecy, as foretelling the call of the Gentiles, which did not even admit of a construction applicable to that important event; nor can we conceive, that if he had done so, the Jews, who were so hostile to that doctrine, would have failed to detect and expose him. We have then, every reason to believe that when St. James quoted this text, his quotation agreed, at least in substance, with the Hebrew Bible.

This opinion receives support from the fact, that the Codex Alexandrinus of the Septuagint version agrees *exactly* with St. James’s quotation in the nineteenth verse of Acts xv. *Ὅπως ἀν ἐκζητησωσιν οἱ κατὰ λοιποὶ τῶν ἀνθρώπων τὸν Κύριον καὶ πάντα τὰ εἶναι, ἐφ’ ἧς ἐπικληταὶ τὸ ὄνομα μὲς ἐπ’ αὐτοὺς. κ. λ.*

If then St. James was correct in his quotation, the Hebrew text must have since been corrupted, and we have strong reasons to believe with Dr. Owen, that יהוה has been dropped out of the text, and that ידרשו has been changed into יירשו and אדם into אדום.* In confirmation of Dr. Owen’s conjecture, it may be observed that the Arabic version, some copies of the Syriac, and Eusebius,

read אדם for אדום,* and the ancient Italic.† I shall not attempt to decide whether this corruption arose from the inadvertence of transcribers, or from design: the fact of corruption seems to admit of little or no doubt. I shall now set before your readers the passage as it stands in the Hebrew Bible, and under it the same passage restored by Dr. Owen, to what seems to have been its pure and primitive form, and to a perfect consistency with the words of St. James.

למען יירשו את
&c. אדום
למען ידרשו את יהוה שארית
&c. אדם

“That the residue of men may seek Jehovah.”‡ I shall conclude these remarks, quoted from Starck by Dr. Kennicott, who supports the opinion, that the Jews wilfully corrupted this passage, by arguments of no small strength. How far they are conclusive, your readers will be enabled to judge, by referring to his learned dissertation. “Nemini qui totum Amosi caput intentis oculis perlustraverit, obscurum erit, nullam hic Edomitaram mentionem fieri usquam posse. Sermo nempe est de restauratione veri divini cultûs, Messiae temporibus; cum quibus nihil negotii habet occupatio Idumæ: potius

* See Owen’s Inquiry into the Present State of the Septuagint Version, p. 68.—70.

* Newcome, Note on Amos ix. 12.

† Kennicott Diss. Gen. sect. 77.

‡ Newcome’s version of the minor prophets.

singulari edicto vetitum erat Judæis, ne fines Idumæorum suæ ditioni adjecerint. Perspicuum est potius Judæos, grave hoc pro *vocatione omnium gentium* oraculum corrupisse; et ita quidem ut penitus extirpato vero sensu, somnia sua de dominio universali Judæorum probare possent.”*

EXTRACT FROM CORRESPONDENCE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

To the Editors of the *Jewish Expositor*.

Gentlemen,

As I was lately reading the extracts from the correspondence of the British and Foreign Bible Society, I was forcibly struck with the following letter from Malta, which I doubt not will be equally interesting to many of your readers, and therefore I request its insertion in the *Expositor*. No sincere Christian in any age of the world, could have witnessed the conversion of an Israelite to the faith of the Gospel, without emotions of hallowed joy and gratitude. But in the present age, so remarkable for zeal in the propagation of Christianity, and for an increased study and knowledge of the prophecies, especially those relative to the conversion and restoration of Judah and Israel, such an event, particularly if of frequent occurrence,

acquires additional interest, and demands additional attention. In the following letter we do not only read of the simple conversion of a Jew, but of the conversion of a Jew, who appears to have been instrumental in the simultaneous conversion of three Turks to the Christian faith—an event, which affords us a faint emblem of that future glorious period, when Jewish Missionaries shall go into all the world, and preach the Gospel to all the benighted isles and kingdoms of the Gentiles, when “ten men out of all languages, shall take hold of, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.”

I am, &c.

JOHN NOBLE COLEMAN.

FROM AN ITALIAN GENTLEMAN.

Malta, April 22, 1816.

HAVING travelled for some time with a Jew and three Turks, I presented them with an Arabic Bible; the Jew took it with delight, and being more conversant with the Arabic language and better able to read than the Turks, he seriously began to read, and to discuss it with the Turks. They were all convinced of the truth of Christianity, and publicly received into the bosom of the Christian Church. The Jew was named “Timothy;” and the three Turks received the names of John, Peter, and Paul.

* Kennicott Diss. Gen. sect. 75. note a.

PROCEEDINGS OF THE LONDON SOCIETY.

EXTRACT OF A LETTER FROM
SAXONY.

The following is an extract from an interesting letter lately received by the Rev. Mr. Ramftler, from Mr. Nitschke of Niesky.

Niesky, Dec. 26, 1816.

My dear Brother,

A FEW days ago I had the pleasure to receive your valuable letter of Dec. 5th, and again to be informed by you of the continued efforts of the Society for promoting Christianity amongst the Jews. The apparently great obstacles and the comparatively small results, which have hitherto been produced, ought not to tend as a discouragement in faithfully persevering in this work of the Lord. Until now the progress of the Society has been little observed, at least in Germany its plans are still almost unknown. The proposal of the Committee, that I should procure German translations of extracts from the publications of the Society, and print and disseminate them among the public, is therefore very proper and seasonable, because many persons may thereby be led to reflect upon the subject, and some may be encouraged, actively to share in and promote the cause. A translator I shall find without much difficulty, and as to publications I would begin with some small attempts. However this refers only to the German public and not to the Jews themselves, few of whom

can read the German language. On this account it might be proper, to print some pamphlets in Hebrew *characters*. The civil and political concerns of the Jews are much discussed in Germany, and have occasioned several controversial writings. For this reason also this may be a proper period for agitating questions, more immediately connected with their spiritual and eternal concerns. Their former violent *antipathy* to Christianity is in numerous instances removed, but very few as yet seem to have open ears and hearts to obey the call, "Repent and believe the Gospel." Solitary examples occur, which confirm our hopes that our blessed Saviour even now has some sheep in the Jewish fold whom he gathers into his arms. I communicate accordingly again two facts.

A Jew called upon a pious Christian at L. in the New Mark. He opened a book which happened to lie on the table. It was a treatise on the holy communion by Schmolke. Fixing his eyes on the picture of our Redeemer as crucified, which was on the first leaf, the Jew silently shed a flood of tears.

A friend in Berlin communicates to me as follows:—"The Rev. Mr. Ritschel in this city has recently met with a singular occurrence. A Jewish maid was dangerously ill, and expressed a desire to see this

respectable minister. Her employer refused the request; but the physician declared that she could scarcely live many hours, her whole nervous system and constitution being irrecoverably disordered. Permission was at length granted; the minister came, and asked the patient what she desired? I desire, was her reply, to become a Christian, and to be baptized by you. He inquired whether she believed in Christ Jesus? Yea, said she, I believe in him, for there is salvation in none other, neither is there any name given among men, whereby we must be saved, but the name of Jesus; to which she added many other scriptural passages, demonstrating the nature of her faith. The minister now said that he had no hesitation with respect to her faith, but was not authorized to baptize her. The Jewess answered: if you do not baptize me, I shall die this very night and be lost. He then went late, at 11 o'clock at night, to the minister of state for religious affairs, Mr. Schluckmann, and procured permission to baptize her, returned and performed the sacred act. She was enraptured, soon fell comfortably asleep, and rose the next morning well, so as to attend to her duty. This circumstance will cause much sensation. Oh might it serve to lead many Jews to their Redeemer, the only true Messiah!"

This authentic narrative furnishes matter for many reflections, and is at least another

proof, that at this time there are many Jews, who secretly believe the truth of Christianity, and revere our Saviour. The anecdote seems marvellous, and the truth of it is liable to be called in question by many infidels of our day. But the folly of those who presume to determine, what God is able or unable to do, and who fancy that in our times he cannot act in an extraordinary manner, deserves no refutation. Who can hinder him, or who can deny the possibility, that he even now may confirm his word and glorious gospel with extraordinary gifts and powers, seeing we witness the divine power of the truth at this time in many regions, and among nations, who hitherto sat in the shadow of death, and now are illuminated and called out of darkness into God's marvellous light, their feet being directed into the way of peace and life.

I add a communication which is copied from Mr. Hillmer's Christian Magazine. The author of it is the late eminent philosopher Alexander Baumgarten, of Frankfort on the Oder. In the latter years of his life he occupied himself chiefly with reading the Holy Scriptures, and wrote his reflections on the discourses of Jesus. I am in possession of this valuable manuscript, which contains many excellent observations of that pious character, and among the rest the following essay:

TO ISRAEL.

Beloved, still thou groanest

in fetters of misery, the veil of Moses covering thee! much esteemed remnant of the chosen people of God, which aforetime presented holy offerings to Jehovah. Weep, lament thy servitude; yet look up, behold the peace, the blissful liberty, to which an immoveable Zion invites thee. Weep, but not tears of sorrow, rather of triumph! But seek Zion no more in Bozra, hope no longer to find the blessing of Israel in Edom. Why is thy eye directed with longing desire to distant fields? Why dost thou seek the Zion of God, the seat of God's glory, in distant regions, seeing it is near at hand? Oh that the veil might be removed from thy eyes, which hides Zion from thee in the midst of her sons and daughters? In the solemn solitude of night search the scriptures, examine the monuments of the prophets of God. Ask of them the way to Zion, even now, though the abomination of desolation has long ago laid waste that land which *was* the Holy Land. Oh how will this sight raise thee, how wilt thou embrace thy brethren, and bless them as Benjamin blessed Joseph! Despair will be banished from thy mind, and disappointed hope no longer afflict thee when an excellent Bethel, inhabited by children of those venerable prophets, of genuine sons and daughters of the father of the faithful, presents itself to thy eyes! What astonishment will seize thee, when beholding a divine structure, an immove-

able fortress of God, to behold it in the place where caves and ruins in desert places were expected by thee! How wilt thou blush, and kneel, and worship, and bless the day of thy nativity, bless the day of thy illumination, as awaking from a fearful dream! With what sensations wilt thou view the king of the daughter of Zion, the fairest of ten thousands? Shame and repentance will pierce thy soul, while paying homage at his feet, and bewailing thy past blindness and the transgressions of thy later fathers. Oh thou discerner of spirits, can the heart of a mortal survive a mixture of such unutterable woe and inconceivable joy? Thou knowest how to change woe into joy, to turn woe mixed with joy, into inexpressible exultation. But if the mourner and the disconsolate reads thy law and testimony, and still does not lift up his eyes; suffers thy prophets and teachers to call and still will not hear; will he not eternally lament his existence? Be of good cheer, ye who love Israel! the day of his salvation is not irretrievably gone. You pray for Israel, you weep for Jacob; believe and hope; for the day of his restoration is at hand. Were it possible for Zion to be insensible to the miseries of Israel? No, beloved prisoner of hope! Look with ardent desire to Zion, when devoutly bending the knee before the God of thy fathers; call aloud, call with confidence upon the God of Abra-

ham, when panting for the gates of Zion! Leave Mizraim in his darkness and confusion; follow thou Zion's Urim and Thummim; hear Moses, hear the great prophet, to whom he directs thee; follow thy anointed fathers David and Solomon, follow the seers and holy men of God, the priests of the house of God who are known to thee. Follow them with prayer and faith; they are about to lead thee to Zion's younger children and priests, still unknown to thee. The Lord has called thee to his house. Thou wilt bless the night of weeping, when the bright and morning star will arise! bless thy sleepless nights, when the wings of the morning will convey thee to the city of peace! Blessing upon thee, blessing from above, when thou shalt be counted worthy to be prophet, priest, and king, in the new Zion!

Lately the Hebrew Gospels of St. Mark and Luke came into my hands. I have distributed some in Breslau, Berlin, and elsewhere, which have been gratefully received, tho' no particular instances of success can as yet be noticed. It is a good seed; may it but fall

upon a good ground! With my best respects and Christian salutation to the Committee of the London Society, I remain ever, &c. NITSCHKE.

BAPTISM OF A JEW.

A learned and respectable young Jew from Germany, who some time since, under the blessing of God, was converted to the faith of Christ by an attentive perusal of the Psalms, was publicly baptized at the Episcopal Jews' Chapel on Sunday, March 9th, in the presence of a crowded congregation.

There is every reason to think that the sacred ordinance was to him a seal of the "righteousness of faith," which he had being yet unbaptized.

CAMBRIDGE ASSOCIATION.

We have heard with much satisfaction that an association has been lately formed at Cambridge, in aid of the London Society for promoting Christianity amongst the Jews, in consequence of an awakening and impressive sermon recently preached there by the Rev. Mr. Marsh of Colchester.

POETRY.

THE MESSIAH.

HIS BIRTH AND REIGN.

Isaiah xi. 1.—xxv. 4.—ix. 67.—xl. 4.

PART I.

- 1 FROM Jesse's root, behold a Branch arise,
Whose sacred flower with fragrance fills the skies:
Th' Ethereal Spirit o'er its leaves shall move,
And on its top descends the Mystic Dove.

- 2 Ye Heavens! from high the dewy nectar pour,
And in soft silence shed the kindly shower!
The sick and weak the healing plant shall aid,
From storms a shelter, and from heat a shade.
- 3 All crimes shall cease, and ancient fraud shall fail,
Returning Justice lift aloft her scale;
Peace o'er the world her olive wand extend,
And white-rob'd Innocence from Heaven descend.
- 4 Swift fly the years—behold th' expected Morn
At length appears—th' Auspicious Babe is born;
See! Nature hastes her earliest wreaths to bring,
With all the incense of the breathing spring.
- 5 Lo! Earth receives him from the bending skies:
Sink down, ye mountains, and, ye vallies, rise!
With heads declin'd, ye cedars, homage pay,
Be smooth, ye rocks—ye rapid floods give way!

HIS MIRACLES.

Isaiah xl. 3.—xxxv. 5, 6.—xxv. 8.

PART II.

- 1 Hark! a glad voice the lonely desert cheers!
Prepare the way! a God, a God appears!
A God! a God! the vocal hills reply;
The rocks proclaim the approaching Deity!
- 2 The Saviour comes—by ancient bards foretold;
Hear him, ye Deaf, and all ye Blind, behold!
He from thick films shall purge the visual ray,
And on the sightless eye-ball pour the day!
- 3 'Tis He th' obstructed paths of sound shall clear,
And bid new music charm th' unfolding ear!
The Dumb shall sing, the Lame his crutch forego,
And leap exulting like the bounding roe!
- 4 No sigh, no murmur the wide world shall hear,
From every face He wipes off every tear!
In adamant chains shall Death be bound,
And Hell's Grim Tyrant feel th' eternal wound.

LATTER-DAY GLORY.

Isaiah xl. 11.—ix. 6.—ii. 4.—lx. 3, 4. 19, 20.—li. 6.—liv. 10.

PART III.

- 1 As the good Shepherd tends his fleecy care,
Seeks freshest pasture, and the purest air;
Explores the lost, the wandering sheep directs,
By day o'ersees them, and by night protects;
- 2 The tender lambs he raises in his arms,
Feeds from his hand, and in his bosom warms;
Thus shall mankind the Guardian care engage
Of *Him*, the Father of th' Eternal Age.
- 3 No more shall nation against nation rise.
Nor ardent warriors meet with hateful eyes,
Nor fields with gleaming steel be cover'd o'er,
The brazen trumpets kindle rage no more.
- 4 Rise, crown'd with light, Imperial Salem, rise!
Exalt thy towery head, and lift thy eyes!
See barbarous nations at thy gates attend,
Walk in thy light, and in thy temple bend!

- 5 No more the rising sun shall gild the morn,
Nor evening moon shall fill her silver horn;
But in thy courts *The Light himself* shall shine
Reveal'd, and God's eternal day be thine!
- 6 The seas shall waste, the skies in smoke decay,
Rocks fall to dust, and mountains melt away;
But fix'd His Word, His saving power remains—
Thy Realm for ever lasts, thy own Messiah reigns!

Pope.

CONTRIBUTIONS TO THE LONDON SOCIETY.

AUXILIARIES.

Chester, remitted by Mr. J. Walker	15	0	0
Do. - - - Mrs. Thackeray	27	3	6
Frome - - - J. White, Esq.	8	0	0
Leicester Ladies' - Miss Rivington	23	16	0
Shrewsbury - - - Mr. Gray, and Miss Wynne	13	13	6
York - - - Rev. I. Graham	21	3	3

PENNY SOCIETIES.

Ashburton, remitted by Mr. P. Sparke	12	10	6
Brighton - - - Mrs. Kemp	5	4	6
Berwick Ladies' - Mrs. Ainslie	6	16	0
Chancery Lane - Miss Milward	3	0	0
Chatteris - - - Mrs. Chatfield	3	0	0
Dumfries - - - Rev. T. Duncan	6	0	0
Falmouth - - - Miss Saverland	8	0	0
Liverpool - - - Miss C. Bushell	5	9	8
Matlock - - - Rev. P. Gell	9	3	0
Do. from the Sunday School Association, by do.	2	17	0
Oakbrook - - - Rev. S. Hey	8	6	5
Perth - - - Rev. Dr. McOmie	15	15	0
Reading - - - Mrs. French	12	0	0
Sudbury - - - Rev. S. W. Fowke	30	13	2

HEBREW TESTAMENT.

Allix, Rev. R. per Mr. Seeley	10	10	0
Brighton Penny Society, Mrs. Kemp	5	10	0
Sundry Subscriptions, per Mr. H. C. Christian	5	16	0

CONGREGATIONAL COLLECTION.

St. Chad Church, Shrewsbury, per Rev. Mr. Steadman.	3	3	1
----------------------------------------------------------	---	---	---

BENEFACTIONS AND DONATIONS.

A Benefactress, by Mr. J. Millar, third donation	500	0	0
Burder, Miss E. Charter House	2	0	0
Davenport, Miss, Liverpool, per Miss C. Bushell	0	10	6
Dick, Lady, Preston field, Edinburgh	0	10	6
Gott, Miss, Leeds, per Miss C. Bushel	0	10	6
Lady, per Mrs. M. Ainslie, Berwick	1	0	0
Do. per Mr. Wm. Whyte, Edinburgh	2	0	0

SCHOOL FUND.

Liverpool Auxiliary, remitted by Miss C. Bushell	17	11	8
--------------------------------------------------------	----	----	---

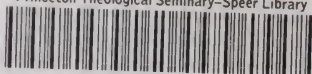
For use in Library only

For use in Library only

I-7 v.2

Jewish Expositor and Friend of Israel

Princeton Theological Seminary-Speer Library



1 1012 00314 8071